

which are to be found in the darkness of this world into a focus, that we may throw light upon two topics of surpassing interest—the character of God, and his relationship to man. Nature, when rightly interpreted, seems to show that there is in God a property or attribute, call it what you please—by the word holiness, righteousness, or justice—which leads him to inflict suffering, and to intimate his displeasure against sin and those who commit it. It would appear that God indicates his displeasure against man, and men universally take guilt to themselves. God hideth himself from man, and man hideth himself from God. The two stand apart, as we have seen two opposing cliffs which had been rent asunder by some dreadful catastrophe of nature, and have now a yawning gulf between ; they look as if they had been united, and as if they might be united once more by some strong power brought to bear upon them, but they continue to stand apart and frown upon each other.

* They stood aloof, the scars remaining,
Like cliffs that had been rent asunder;
A dreary sea now flows between :
But neither heat, nor front, it or thunder,
Shall wholly do away, I ween,
The marks of that which once hath been."—
COLKETT DOE.

So far as these facts throw light on the character of man, we are happy to be able to quote from those Thoughts of Pascal, which are in some respects loose as the leaves of the sibyl, but which carry us further into the mysteries of this world than the leaves referred to were supposed to carry the early Romans into the future history of their country. " If man was not made for God, why can he enjoy no happiness but in God ? It' man was made for God, why is he so opposed to God ? Man is at a loss where to fix himself. He is unquestionably out of his way, and feels within himself the remains of a happy state which he cannot retrieve. He searches in every direction with

solicitude, but without success, encompassed with
unquenchable
darkness. Hence arose the contest among the
philosophers, some
of whom endeavoured to exalt man by displaying
his greatness,
and others to abase him by representing his
misery. And what
seems more strange is, that each party borrowed
the arguments
of the other to establish their own opinion. For
the misery of
man may be inferred from his greatness, and his
greatness from

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